

# Social Questions Bulletin

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*The Methodist Federation for Social Action, an unofficial membership organization, founded in 1907, seeks to deepen within the Church, the sense of social obligation and opportunity to study, from the Christian point of view, social problems and their solutions and to promote social action in the spirit of Jesus. The Federation stands for the complete abolition of war. The Federation rejects the method of the struggle for profit as the economic base for society and seeks to replace it with social-economic planning to develop a society without class or group discriminations and privileges. In seeking these objectives, the Federation does not commit its members to any specific program, but remains an inspirational and educational agency, proposing social changes by democratic decisions, not by violence.*

## Towards Full Equality At Home: Progress Report

MFSA members have long been dedicated to full equality and an end to all discrimination and segregation. Since American racism is largely the deep-seated, nation-wide heritage of the northern slave trade and of southern slavery—we must fight vigorously in 1957 the many battles on this front still to be won. The enemies of equality in our midst are powerful. So are the complacent, and those in Congress from every section of both parties, prepared to continue the long, shameful sabotage of promised and needed civil rights legislation. We urge you to write today to your representative and senators and secure their promise to outvote and outspoke the filibusterers, and get through, at least, the minimum Administration measure. The President has said he is leaving the matter of timing entirely up to Congress. Let us, the people, take a less complacent attitude; unless Congress is pushed into a much faster pace on civil rights legislation, it will once again be too late to defeat the unbridled minority filibuster. This is why we urge your pressure on your congressmen now. Doubtless there's a job for integration and equality to be done in your local community and state as well. As we engage thus in the current equality fight, we can draw courage from the following report of recent victories won, drawn largely from Community Relations Service of 386 4th St., N. Y. City (The People Take the Lead—A Record of Progress in Civil Rights, 1948 to 1957) and from The Fund for the Republic of 60 East 42nd St., N. Y. City (Integration: North and South).

### Armed Services

1950-55: Army drops quotas for Negro enlistments; Selective Service drops questions on race for draft registrants; Air Force, Army, Marines and Navy report segregation entirely eliminated. (A claim, in the case of the Navy, disputed by the American Civil Liberties Union, which points to evidences thereof of continued discrimination.) Defense Department reports number of Negro officers and enlisted men has more than doubled in six years, and that "only three segregated post schools in the country—all in the South—remained. (Local leases have delayed action, in each case negotiations continued.)" In Nov. 1955, Maryland became first state south of Mason-Dixon line to desegregate National Guard.

### Citizenship

In March, 1955, Nebraska legislature ended racial references in register of voters. In June, 1955, Washington State Attorney General ruled state law against race or religion questions on employment or license applications, includes marriage licenses. In Oklahoma in July, 1955, U. S. Court of Appeals ruled unconstitutional designation of Negro candidates by race on primary ballots.

A growing number of Negroes have sought public office in the South, with mounting success, during recent years. As of 1954, Negroes were already serving on city councils in at least 11 Southern cities and held other elective or appointive offices in more than 20 other communities. Fifteen—including such deep-South cities as Atlanta and Nashville—had Negro members on their boards of education. Negroes were also serving on state boards of education prior to May, 1954, in North Carolina, Maryland, and West Virginia.

In 20 non-Southern states there was "integration of school authorities, appointment of Negroes to commissionerships, law enforcement posts, supervisory positions and judicial posts. A Negro served as acting mayor of Hartford, Conn., another as com-

mander of a National Guard unit in Illinois, another as vice-mayor of Cincinnati, another as deputy police commissioner of New York City."

### Education

Following U. S. Supreme Court decision outlawing racial segregation in public schools (May, 1954), desegregation was initiated in close to 1,000 school districts and units in Southern and border states. By Oct. 1956, desegregation was under way in 797 school districts with 319,000 Negro and two million white children. One hundred ten of 208 tax-supported Southern colleges now admit Negro students.

Admission of Negroes to formerly all-white colleges and universities in recent years is one of the most impressive examples of successful desegregation on record. Since the first Negro student was admitted to the Univ. of Maryland in 1935, some 164 accredited colleges and universities in Southern and border states and D.C. have opened their doors to Negroes. And, in every instance, the adjustment was made smoothly and quietly, unmarred by a single serious incident.

As of May, 1956, five states—Alabama, Florida, Georgia, Mississippi, South Carolina—still enforced complete segregation in state-supported colleges. However, all but S. C. had at least one private college which admitted students of both races.

#### As for private and parochial schools:

In six Southern and Border states, Negroes were enrolled along with whites in Catholic elementary and secondary schools before May, 1954.

During the 1954-55 school year and in the following term, Negro children began attending formerly all-white Catholic grammar and high schools in 21 Southern cities, as well as in many smaller communities. States in which Catholic school integration occurred, in whole or in part, are Arkansas, Kentucky, Maryland, N. C., Oklahoma, S. C., Tennessee, Texas and Virginia.

A Friends' School in Delaware admitted Negro pupils, and another Quaker school in Baltimore announced it would begin admitting Negroes to its nursery school and kindergarten in 1955, opening up another grade with each new term until integration is complete. An Episcopalian school in Baltimore has also been integrated since May, 1954.

Of the states authorizing or practicing public school segregation prior to the Supreme Court decision, the four non-southern states involved (Arizona, New Mexico, Kansas, Wyoming) had virtually ended all such segregation before the Fund for Republic report. On May, 1955, the New Mexico legislature repealed their school segregation law. Progress in other areas involved was thus summarized in "People Take the Lead":

Arkansas—Three districts desegregated; several more scheduled for 1957-58. Delaware—integration proceeding smoothly throughout state; 4,100 of state's 11,000 Negro pupils attend desegregated classes. Maryland—13 of state's 23 school districts desegregated; six more planning to do so. Missouri—95% of state's Negro students attend integrated schools, mostly in Kansas City and St. Louis; 35 school districts still segregated. Oklahoma—desegregation proceeding smoothly; 52 of 96 previously all-Negro high schools integrated; 11 more school districts to desegregate shortly. Tennessee—two school districts, Clinton (where a dramatic battle to maintain integration was fought and won this December) and federally-operated Oak Ridge, desegregated. Texas—fewer than 100 of state's 1,857 school districts begin desegregation. West Virginia—integration under way in all but three of state's 55 counties. Washington, D. C.—all public schools desegregated.

There remain eight southern states (Alabama, Florida, Georgia, Louisiana, Mississippi, Virginia and North and South Carolina) which openly, flagrantly, officially defy the Supreme Court—the

**Plan now to attend the Fiftieth Anniversary Methodist Federation for Social Action meeting in Washington, D. C., July 17-19, 1957.**



law of the land. "Legislatures in each of these states have adopted measures to circumvent the Supreme Court decision, varying from pupil-assignment plans to blueprints for converting public schools to private status."

The Fund report cites instances of integration in 18 non-southern states, including "newspapers, unions, factories, department stores, transportation, professions, managerial posts." As for the South, "A small but growing number of Southern employers are disregarding the taboo against use of Negroes in skilled, professional, and white-collar jobs." The trend towards hiring an increasing number of proportion of Negro policemen in the South has continued. One hundred forty-three southern cities and 22 counties employed 822 at the time of the Fund report.

Last spring limited fair employment practice ordinances were adopted for the first time by two southern cities: Baltimore and St. Louis. Last August the Greyhound Bus Line became the first interstate bus company to hire Negro drivers, and in October, 18 major passenger airlines agreed to end the ban on Negro pilots and other crewmen.

### Housing

The Fund report cited examples in 20 states of desegregation without bitterness or incidents, including Arizona, California, the Middle West, Pennsylvania, New Jersey, Rhode Island. But as for the South, "This (housing) section of the survey, unlike most of the others, found segregation not only entrenched, but virtually unchallenged. Some desegregation was found—mostly in publicly financed, low-rent housing in border states and D. C. A few examples involving private subdivisions were discovered in Delaware and Texas."

In 1955-56, the New York legislature outlawed discrimination in about all housing to be built with government insurance, and assigned this to the State Commission against Discrimination.

### Conclusion

There are many instances in the last few years in which racial barriers have been ended in both South and North in church groups, medical societies, education associations, college fraternities, etc.

A great victory has been won against transportation segregation, intra as well as inter-state. The long, heroic peaceful bus boycott of Montgomery Negroes was climaxed by the unanimous U. S. Supreme Court decision outlawing the bus segregation they were protesting.

In the Fund report on **Integration in the South**, southern author Harold Fleming concludes:

The common notion that "desegregation just can't work in the South" is plainly contradicted by the findings. The nearly 1100 instances of desegregation discovered were almost evenly divided between the five "Border" and the 12 "Southern" states. Virtually all of them took place smoothly and harmoniously.

While court decisions and other legal directives prompted desegregation in certain fields—notably in public education, transportation, and recreation—many changes were the result of voluntary decisions. Obviously, a large reservoir of good will and capacity for change exists among private citizens, even in states where the official climate is harshly defiant.

There is no longer a solid South of segregation. In the last two years, eight states have achieved a semblance of unity on pro-segregation policies. But there is a tremendous diversity of conditions and attitudes from one of these states to another, and from area to area in a given state. Varying degrees of readiness to desegregate probably foreshadow further splintering of the segregation orthodoxy.

Beneath the surface turmoil of Southern resistance, deep-running currents are steadily eroding the undemocratic patterns of the past. The causative forces are many—moral, economic, political, and international—but not the least of them is the insistent stirring of a broader conception of human dignity among Southerners, white and Negro.

Friends and members of the Methodist Federation for Social Action are and will continue to be a part of that democratic stirring. It is needed, and may be found, in every section of our segregation-marked land.

J.R.M.

## REPORT FROM MONTGOMERY

(A great, sacrificial struggle has been waged in Montgomery, cradle of the Confederacy, by the organized, church-led Negro people, against local bus segregation and for a new status of equality and dignity. That battle was led by The Montgomery Improvement Association, to whose latest March 8 Newsletter we are indebted for this report.)

On November 13, 1956, the U. S. Supreme Court affirmed

the ruling of a three-judge federal district court, made some time ago, that segregation on public transportation in Montgomery (as elsewhere) was unconstitutional. Negroes who had boycotted city busses for 11 months voted to ride public carriers again on a non-segregated basis. The 13th month of the boycott was under way before actual integration of busses took place, because the Court gave the city and state time to file petitions requesting "reconsideration of the ruling." December 21, segregation laws affecting public transportation were officially dead and Negro boarded city carriers on December 22, for the first time in 11 months.

For a few days integration worked smoothly without incident. Then the city officials publicly pledged to continue their fight for segregation on busses. They warned Negroes there would be bloodshed if they attempted to integrate. The prediction, along with public announcement "busses were not protected" seemed to invite violence. December 26, two busses were fired upon. Three days later a bus was fired upon twice in the same evening. December 29, five city busses had been hit by gun pellets.

January 10, four Negro churches and the homes of two ministers of Negro congregations were bombed. Mount Olive Baptist church was completely demolished. The following Saturday night a Negro cab company and adjoining filling station, the home of a Negro laborer were bombed. On this same night sticks of smoldering dynamite were found on the porch of the M.I.A. president, Rev. M. L. King, Jr.

Governor Folsom deplored the violence, labeled the acts "archaic," and told Montgomery citizens "no one is safe as long as men who would stoop low enough to bomb churches are around." He offered a \$2,000 reward for "information leading to the arrest and conviction of the hoodlums."

Following the second bombing attacks, seven white men were arrested in the case. Three were charged with misdemeanors for throwing bombs that failed to ignite. Four were charged with felonies for having bombed occupied homes and churches, and one for shooting into the busses. Since the arrests there has been no further violence.

February 19 the curfew was lifted completely and city busses now run their regular schedules. They have been operating normally on an integrated basis, and both Negro and white passengers are riding now without trouble.

There were a few incidents at first on the busses when integration first began (a Negro woman slapped by a white man, a Negro man "roughed up" by two white men, etc.). In each of the flareups the Negroes refused to fight back. The doctrine of non-violent and passive resistance was religiously adhered to.

## MORE ON MRS. BOYLE

Charlottesville, Va., was founded 220 years ago, but the chance of its surviving for another year is remote. And here's what Already the town has in it Mrs. Sarah Patton Boyle, who has exercised her right as an American to say what she thinks, what she has done quite well. The latter part of this month, E. Faulkner is to take up residence in Charlottesville as the University's "writer in residence," whatever that is. What will the two, Bill and Mrs. Boyle, the town may be shaken to its foundations . . . may even blow up, who knows?

As to Mrs. Boyle, recently she received a card in the mail on which was depicted a person astride a rail, dripping with tar. Across the top was written: "I Hear You're Leaving Town." Across the bottom was written the name of a Charlottesville WCC leader. Mrs. Boyle replied:

"Thank you for the Hallmark Card. I'm touched that you cared enough to send the very best.

"However, your sending it was prompted by wishful thinking, I fear, as preparations for integration next fall keep me too busy to contemplate even a short trip out of town.

"But should circumstances beyond my control render such a trip necessary, I think my sentiments would resemble those of the man in the story who when taking a similar ride was heard to remark: 'You know, were it not for the honor of the thing, I think I'd rather walk.'"

As for me, I would like to point out that Mrs. Boyle is certainly a danger to our way of life, and proof enough is in the fact that the story she sent to the WCC gentleman was told



Lincoln. And we know full well that Abe was a damn kee. It is extremely bad for our way of life when a pure, re, red-blooded Southern lady commences to quote a Yan- and especially the one she quoted. Looks like to me she d have found something in the Bible, everyone else does. Oh, well, Charlottesville and the University of Virginia e me best wishes.

—From the Petal Paper, Hattiesburg, Miss.

## UNTIL WE MASTER OUR ORDEAL"

By LILLIAN SMITH

an Smith spoke in Montgomery, Alabama, at one of the meetings held commemorate the completion of one full year of that city's world-wide us anti-segregation bus boycott. A native Southerner, who lives on Screamer Mountain in Georgia, Miss Smith is the author of the novel, "Orange Fruit" and, more recently, of "Now Is the Time," an eloquent for integration in the South. The following paragraphs are from her Montgomery speech.)

In order to maintain the status quo, to maintain segregation long as possible . . . the white people of the South are giving up their freedoms. What freedoms?

**The freedom to do right.** There are white Christians in the South who know segregation is morally wrong. They want to do it. But they are not free to do right. Every day they do it they know in their hearts is contrary to their Christian beliefs.

**The freedom to obey the law.** The Supreme Court has spoken. The law-abiding people in the South are not, at present, free to obey the law. Instead, we obey our dictators. These are sometimes our governors; sometimes they are our business employers, our Board of Regents, or our school superintendents, or the boards of Trustees of our churches.

**The freedom to speak out, to write, to teach what one believes is true and just.** We have almost lost this basic freedom in the South. Teachers are compelled to sign statements that usually strip them of their freedom to believe and speak out. Penalties are imposed on those who speak out anyway; jobs are

And having lost those three big freedoms, the precious ones that we Americans say we cherish, we are also losing our freedom from fear. In old Reconstruction days, white people were afraid of freed Negroes, or so they said. Today they are afraid of each other and themselves. They fear. Front-door friends become back-door friends; some fear to be seen with a white Southerner who wants to obey the law of the land. Students on campuses are afraid to ask a Southerner who believes segregation is evil to come and speak to them because of the Board of Regents, because of what members of the faculty might say.

And is this fear restricted to the South? Not at all; magazines of mass circulation are timid about "offending the white segregationists." They fear, also. And this is very sad: to see our people, proud, free people grow afraid to speak out and act, according to their conscience.

The risk is too big. Young brave men say "the risk is too big. I'd like to do something but the risk is too big."

I say this: "The time has come when it is dangerous not to risk. We must take calculated risks in order to save our integrity, our moral nature, our lives, and all that is rich and creative in our culture. We must do what we do with love and unity, with non-violence and wisdom, but we must do something and imaginative and keep doing it until we master our ordeal."

## OUR READERS WRITE

Dear Mr. Chamberlin:

I would be glad to be sponsor for the Fiftieth Anniversary. I have always had a keen interest in your work and the *Bulletin*, which no one can afford to be without. It is the only publication which definitely tries to apply the principles of the social gospel to current problems. We are desperately in need of such interpretation in these confused times.

If I can help in any way I will be glad to do so. My best wishes for your continued good work.

Name withheld by request.

Dear Mark:

Kindly send me 50 application blanks. Dillon Throckmorton and I are having an informal meeting for friends in this part of

the State, hoping to organize a chapter. Think we can bring in a number of new members.

CORRELL M. JULIAN,  
Exeter, California.

Dear Mark:

I was very happy to see you used my pre-election sermon in the *Social Questions Bulletin*. I will be sending a renewal of my membership to MFSA in a few days.

STEPHEN H. FRITCHMAN,  
Los Angeles, California.

Dear Mr. Chamberlin:

This is to thank you for the wonderful experience you have given me in reprinting my article and for publishing your letter and mine. As a result of this many heart lifting letters have come to me, and this gives me good reason to hope that those who so generously wrote to me will follow my suggestion that notes be sent to all who try to fight the good fight and reap inevitably the loneliness of its built-in cross. It has its rewards as well, but we as God's ambassadors are expected to deliver these. If we fail in this high commission, God's work of blessing his servants is delayed. It has been my great and warm pleasure to thank the many faithful ambassadors who read your *Social Questions Bulletin* and who have brought me rich rewards which—so characteristic of God's gifts—far exceed my earning power. Yet though I've written each a personal note, I should be grateful if you will print this, too, so that they will know how full is the cup of my heart because of them. And may they carry this fullness to all who do battle and grow empty in their weariness.

In gratitude,

SARAH PATTON BOYLE,  
Box 3183, Univ. Sta.,  
Charlottesville, Va.

P.S.: That was thoughtful and generous of you to have 25 copies of the *Bulletin* sent me. I'm taking such pleasure in sending them to friends who will be helped or interested.

My Dear Chamberlin:

Congratulations on the *Bulletin*! In quality it never was any better than in recent issues.

PROF. IRWIN R. BEILER,  
Meadesville, Pennsylvania.

Dear Rev. Chamberlin:

I am limited financially in helping foster our great Methodist Federation for Social Action. I am deeply interested in the program and would like to attend some of the meetings. You may list my name as sponsor for the 50th Anniversary. I should give not less than \$50 for the anniversary but am not sure what I can send. I'll do my best.

MARY J. TODD MCKENZIE,  
Jacksonville, Florida.

Chairman, Florida (C.J.) Conference Board of World Peace,  
Member, General Board of World Peace, The Methodist Church.

Dear Mark:

I shall be glad to go out on a program for the Federation any time. It has been so long since I have spoken directly on social action problems, other than the alcohol problem, that I do not have a topic to suggest. I could prepare something under

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Membership and West Coast Field Secretary, Rev. Mark A. Chamberlin

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the title, "Christian Witnessing In Our Contemporary Culture." I will be glad to speak for a small fee and travel expense.

Our pastor, Dr. Hugh Fouke, a member of the Federation I suppose, is quite capable of speaking of this sort. He recently returned from New York where he was on the U.N. Seminar.

ALBION R. KING,  
Mount Vernon, Iowa.

(Editor's note to MFSA members: Please note Prof. King's speaking offer. If you can use him as speaker before your group or make yourself available to speak in your social action field and promote MFSA, please notify MFSA National Office, Box 327, Gresham, Oregon.)

Dear Jack McMichael:

I want to let you know how much I was moved by the article, "Spit In the Devil's Eye." Since I do not read the Nation (how does one find time to read the pile of material which comes to one's desk?) I would not have seen it if you had not reprinted it. We really need more of this kind of material. The cold, intellectual, logical approach is important, but one needs today to feel more deeply—and to learn of the struggles, the facts, the thoughts that give courage to the individual. I want to give a small offering to express my thanks. Deeds are quite the most important. . . .

JEANETTE S. TURNER,  
Long Island City, New York.

P.S.: Have you read *The Power Elite* by C. Wright Mills? It's the most thorough analysis of our social structure I have read. As a teacher to whom I spoke about it said, "It's frightening." A review deserved to be in your paper.

Dear Sir:

I can think of no better way to begin a new year than to thank you and your staff for *Social Questions Bulletin*. It is one of the most informative little papers I have ever come across, and so courageous and forthright in its views—yet peaceful. I send my old and extra copies on to friends in the United States—and in South Africa, Australia, India, Korea, and Ireland. Please keep up your valuable work.

MARGARET (Mrs. George) JAMIESON,  
Vaughn, Washington.

I enclose my dues. More power to your organization. I enjoy H. F. Ward's "Behind the Headlines." Hope we win out on the publication of that list. We still have a great fight for civil liberties, peace and the Kingdom of God.

J. K. MORSE, Ph.D.,  
Belleville, New Jersey.

I will be glad to be one of the 50 supporters or sponsors of the 50th Anniversary Celebration. I would like to do something on membership promotion. Send me the list of Federation members and delinquents in the Chicago region, showing which are paid up. I can then work on those who are delinquent.

In the Woodlawn Methodist Church here we are now working on racial integration. Ella and I expect to spend a lot of time on this in the next year. The pastor of our church is Rev. William Shepard, a Federation member. He is pushing integration as fast as he can. I'm sure when Conference meets next year many members will try to push him out. Fortunately he enhanced his community reputation by leading a local option campaign, which resulted in two outstanding victories.

FLOYD MULKEY,  
Chicago, Illinois.

## BEHIND THE HEADLINES

Recently the permanent representative in Europe of the Commission of the Churches on International affairs, preaching in New York, stressed the responsibility of the churches for identifying the moral issues at stake in the application of nuclear energy. He warned that today's atomic tests "may be playing with the genetic health future of entire generations."

A little before that an editorial in the Boston Herald began with the statement: "In a London laboratory last week a group of British scientists sat pondering questions that affect the whole future of the human race. They were looking at tulips." In size

and leaves and petals they were little like the flowers we know. They fitted the description of the wild tulips that grew in what is now the Asiatic part of the Soviet Union hundreds of years ago before man began assisting nature by breeding and controlling breeding them. The reversion had been accomplished by exposure to atomic radiation.

About the same time our press was carrying the story of the beginning of a battle between the Joint Congressional Committee on Atomic Energy and the Administration's Atomic Energy Commission (AEC). The issue is whether the government-owned private industry should take the lead in developing industrial atomic power, or a combination of both, and if so on what terms.

This involves a moral question next in importance to the issue of whether this new vast reservoir of power is to be used for death or for life. It is the question of whether the capacity of industrial atomic energy to lighten the burdens of mankind and so enable more time and strength for intellectual, moral and spiritual growth, is to be lessened by a prior levy of profit on a few; and then whether this levy is to be aided by government funds provided by all whose income is above the non-taxable point?

Under the present program, expressing the Administration's policy of partnership between government and private business, the government almost entirely finances and conducts the expensive research and development of technology that makes possible the conversion of atomic energy into electric power. It builds small model plants. AEC now has 10 possible methods for such conversion under experimental test. When the tests are finished, the government plan calls for private industry to undertake the full scale development and construction of atomic industrial plants. How are these to be financed?

The N. Y. Times reports that the first plant, scheduled to start generating power this year, will be largely government-financed. This raises the question of whether the story of considerable part of our wartime extra production for military purposes is to be repeated. Then a number of plants were erected by government financing and later became the property of private owners from the unexampled profits they made. The risk which is supposed to justify excess profit never existed.

The Board of Directors of the American Public Power Association (APPA), composed of more than 800 municipal and privately owned electric plants will submit to its Spring Convention a "United States program to develop practical peaceful application of atomic energy." This includes a vigorous drive to develop plants capable of producing electric energy "at competitive costs with costs of energy from competitive sources." These plants "should be built by the Federal government; the 'traditional preferential rights' of the public must be upheld."

The APPA also points out that, besides almost wholly financing industrial atomic research and development, the government has underwritten the research for, and the development of the needed fuel-uranium. In August '54, Fortune said the uranium rush was "the first government-supported and government controlled mineral rush in American history." The APPA controls the market by offering a minimum of \$3.00 a ton of ore until 1962, and pledging to buy at least a 1000 tons a year from every miner for the next eight years. U. S. News & World Report (April 6, '56) says that in '56 the AEC paid \$100 millions to initial production operations on top of the price paid for ore.

Private industry wants this fuel, and the plants that convert it, to neither of which has it contributed anything, turn it over for the making of more profit. Is this to be the great "give away" of all, on top of what we have done with timber, oil, and water power? This touches our stand for democratic planning for human wellbeing instead of the haphazard methods of profit seeking. Again we need discussion groups.

Two great moral questions are involved, both of them religious. One is social justice—the needs of the many or the selfish spending and power of the few? The other is the relationship between man and the energy of the universe. Nature knows no special privileges, in either its creative or its destructive aspects. "He maketh his sun to rise on the evil and the good. He sendeth his rain on the just and the unjust." So is it with the hurricane and the earthquake. Only when the energies of nature are put on equal terms for all can man know that he is working with nature's God, whom Jesus called "Father" of mankind. H.F.